

SAMVELS FVNERALL.

OR,
A SERMON PREACHED
AT THE FVNERALL OF
Sir ANTHONIE COPE,
Knight, and Barronnet.

By
M^r ROBERT HARRICE.

Pfalme 37. Verse 37.


*Marke the perfect man, and behold the upright, for
the end of that man is peace.*



Syn. 7. 62. ¹¹⁷~~106~~.

AT LONDON,
Printed by Bernard Alsop for Thomas Man, and
are to be sold at the signe of the Talbot
in Pater-noster Row.

1 6 2 2.

A handwritten signature or mark, possibly "A. H. L.", written in ink in the bottom right corner of the page.

SAMVELLS

IVAN RALL

MR ROBERT HARRIS

699 : 06



AT LONDON

Printed by Newman, Neale & Co. for Thomas Nelson and
Co. to be sold at the sign of the Talbot
in Fenchurch Street.

Ball

25 May 1900.

TO THE RIGHT
VVORSHIPFULL THE

LADY ANNE COPE, LATE WIFE

to Sir A. C. Knight, and Barrennet

at Brewdene, &c.



AD AM, Your right is greatest to this Sermon, as being heire to the man, though not to his lands: what he was, I need not tell your Ladyship; nor will I say of you as once one sayd of a Romane Lady: I know not whether your unhappinesse bee greater in now loosing him, then was your happinesse in once enioying him. A Christian may bee happy in losses and crosses as well as elsewhere; and we in Christs schoole must learne with *Iob*, to blesse God for friends past, as well as present; and rather praise him for once lending them, then ouer-griue for his calling for them againe. The time will be better spent, if (leauing these impertinencies) I call vpon your Ladyship, and my selfe, for some improuement of this crosse: and first (Madame) let vs obserue the crookednesse of our nature, which neither feares crosses till it feeles them, nor sees mercies till they are out of sight; it being with the soule as with the eye, that sees

*Hic haeres vxoris at hereditas
illis alius possessor.
Hieron. of
Pammach. and
Paulina. Valer:
of Cornelia. Nes-
cio an falsiorem
dixerim, quod
talem virum
habueris, an
miseriorem quod
amiseris l. 4.
Nec doleas quod
talem amiseris,
sed gaudeas
quod talem ha-
bueris. Ier. 16
Heliodor. for
his nephew.*

The Epistle Dedicatorie.

nothing that is not somewhat distant from it. Next, be pleased (I pray) to consider the vanitie of this World: What is now left of your Honorable Husband, more then his Goodnesse? Where is Health, where is Beautie, where is Honour now? In how short a space were two of the chiefeest Flowers in the *Copes* Garden withered? Ah (Madame) it is grace, it is grace and wisdomes that will cause our face to shine, and name to liue: As for the glory of this World, it is like a rotten post, that shines indeed, but it is onely in the darke; neuer build vpon it, for all its glistering, it is but a rotten post. Thirdly, remember we (I beseech you) our owne estate: indeed it were much, if wee should forget death, who are aboue halfe dead. For mine owne part, the Lord hath already stript me of the poore mans portion, Health: for your Ladyships, a great part of your selfe is now turned into dust, seeing Parents, Children, Husbands are gone before you, and death hath come very neere you, when thrice it hath cut off your head; the time will shortly come, when you also must yeeld to the stroke of death. In the meane, I beseech you remember *S. Johns* words, in an Epistle to another Ladie, Looke to your selfe, that wee lose not those things which wee haue wrought, but that wee receiue a full reward: indeed your losse will be ours too (for wee expect a Tithe in Heauen of our heauenly encrease, as well as here.) And therefore (good Madame) husband your Soule well, sowe much, worke much, giue much, pray much, and you and wee shall speed the better at that Haruest. Thus praying your fauourable construction and acceptance of these rude Lines,

with

*Salm corporis,
patrimonium
pauperis. Aug.
in Psal. 76.*

The Epistle Dedicatorie.

with humble thanks for all your loue to mee (especially to those many poore members of Christ, to whom it pleaseth you (through my hands) to conuey yerely so great reliefe) I commend you to the Lords grace; who abundantly returne all that comfort vpon you, which you haue so frankely yeilded to so many naked backes, and hungry bellyes in this

Church. From *Hanwell*, Iuly 11. the
same day whereon (foure yeeres
before) your worthy husband was there
interred.

*Your Ladyships in all
Christian seruices,*

Robert Harrice.

A 3

TO



TO THE GODLY READER.



His Sermon, as it was neuer meant to the Presse, so hath it been kept from it almost foure yeares: Now it is constrained to shew it selfe, as sometimes Princes bee, lest some counterfeite steale their names, and vsurpe their place. Whilest Samuels body slept, the

** dinell would be Samuel, and deceiue with * shewes, I had reason to feare some such like ingling with Samuels funerall, being fore-threatned. In this extremity, if I had rather my owne child beare my name then a bastard, blame me not. Now thou seest it, take me with thee a little, before thou readeest it: Know, that the first point onely was enlarged, the rest thus briefly (as thou findest them) touched by reason of hast, being tyed to an houre. Secondly, know, that I neuer wrote forth these notes but once, and that is the reason of the most of the marginal quotations and references, it being now my ordinary practice to referre my selfe in priuate notes to such Authors, as haue written (within my memory and reading) of the same subiect. Although in publike I quote sparingly. Thirdly, vnderstand the true reason of my for bearing personall praises in the close: my text gave me occasion of saying something before, and me thought it handsomer to lay all my stufte vpon the foundation, then to set up a leane-to. Secondly, I remembered what a wise man said, Wise dowse grounds vpon mens workes, rather then words. Thirdly and especially, I finde the practice (though in it selfe lawfull) exceedingly abused, I haue no leisure now to take up the complaints of Worthy Writers against this abuse, onely I could wish, that our age would distinguish betwixt funerall Orations, and funerall Sermons, as former ages haue done, and not confound so different things.*

*So Austen pas.
sins immundus
spiritus, malignus
spiritus.
Imago Samuelis,
similitudo
Sam. imago.
ria simulatio
Samuel, &c.
so others. v.
D. Rayn. lect.*

*Sapientia non
quirit vocis
testimonium,
sed operum.
Hieron. in
Matth. lib. 2.*

The Epistle to the Reader.

It is fit that grace should be followed euen to Heauen with honour : but oh that euery of Christs Messengers would remember his Master, and before he speaks, aske himselfe the question: Would my Lord and Master speake this himselfe, Were he now to preach in person? but I must not dwell in the Porch. One thing more before I leaue thee: Thou seest the guise of this World; Printers get Copies for their profit; Readers buy and reade for their pleasure, and (perhaps) some print too for their credit: but where is the man that proiects his owne spirituall good? Verily, the number of such is small; be thou of that number, make some vse of others lines, of others deaths, trifle not as many doe: What is this same R. H. &c? Who was this A. C. a good or a bad man, &c? bee thou godly, and I care not what thou esteemest of me: As for this Worthie Gentleman in speech, vnderstand, that as I neuer flattered him liuing; so will I not deifie him (as the Heathen did their Patrones) being dead. Hee had his wants, his faults, nor did wee concurre in all opinions: but I would that thou and I, and especially men of his owne ranke would follow him in these particulars: first, in praying most earnestly, and particularly against our speciall sinnes; secondly, in louing and reuerencing our owne Teachers; and that so much the more, by how much the more freely and plainly they reprove vs. For these things (not to speake of other particulars) much commend the truth of that Honourable Knight, that in his standing prayers with his family, he would shame himselfe most in his confessions for his owne most speciall sinnes. And againe, as he much respected, and greatly countenanced euery learned and vnsandalous Preacher: so most of all those that least fauoured his corruptions; often blessing God for such Teachers as would not giue him rest in sinne, and not seldome prouoking them, at least my selfe (to speake of my owne knowledge onely) with such like words: Goe on, spare vs not; though corruption may bufsle a while, yet God will giue vs hearts to come in at length, and to submit to the Scepter of his Word; howsoeuer, it shall be a Preachers Crowne to be faithfull,

Herodian.

The Epistle to the Reader.

full, and to baulke none. Thus he many a time to me in private, after that I had been (as the world thought) sharpe enough with him in publike. Oh that we had more such Knights, such bearers now! But I forget my selfe to remember thee of a dutie, Shall I say one thing more in his honour? The Papists neuer loued him; and therefore if they in thy hearing now persecute his name, say as a Father once said of a cruell persecuter, That religion which they so persecute, must needs be excellent: This I can assure thee, his end was most comfortable, and his honour no way obscured, nor his memorie lost in his owne country by death. More then this I haue not now to say to thee, onely remember, that thou hast gotten one more Witnesse against thee in the last day, by reading this Sermon, vlesse thou put it to some vse.

Farewell.

Thine in the Lord.

R. H.

B

SA-

THE END



SAMUELS FUNERALL.



I. SAMUEL, 25. 1.

And Samuel dyed, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went downe to the wilderness of Paran.



Y this time you see the summe of our now errand and present text: the worke in hand is a funeral, the partie deceased worthy *Samuel*; the mourners, all *Israel*; the place of buriall, his owne house at *Ramah*. The whole passage penned, either by *Gad*, or *Nathan* (as it should seem by the *Chronicles*) at Gods appointment; whose eye followes euery mourner here, and therefore it behoues vs to follow his voyce with our best attentions. For my owne part, I am very sensible of the difficulties I now sustaine: for the subiect of our discourse, *Samuels* funerall is enough to astonish any *Israelite*; for matter, it is not easie to say, what will be most expediently said; and for manner wee haue things, almost incompatible to reconcile, plainenesse and briefenesse in the same speech: the text giues some aduantage by its plainenesse and fulnesse, yeelding matter of large vse from three sorts of men of highest qualitie; from *Samuel* dying, from *Israel* mourning, from

David flying; of all whom, whilest I speake plainly, doe you heare conscionably, so God shall haue his end, and I my aime.

And first of *Samuel*, he dies; the time is gessed at by men, but not expressed by God: some knit this storie with that next before, because of the Word (*And*), but that particle in the originall, is sometimes ordinatiue, as well as copulatiue, and begins sometimes a new story, a new booke sometimes. *Paul* is most expresse for the time, *Act.* 13. where summing vp the reigne of *Saul* and *Samuel*, he makes the whole fortie yeeres, whereof not much about two or three (if I mistake not) falls to *Saul*, the other are *Sammuels*, so ancient a Ruler was this Worthie, yet now he dies: What further he was, we need not say, his name and storie speakes it sufficiently: hee was begged of God, borne of honest parents, brought vp in best fashion, aduanced to highest imployments in Church and Common-weale, a Prophet approued of God and man, a Magistrate to whom Heauen and Earth, in the day of his resignation, gaue applause; God spake from Heauen in his voice of Thunder, man could not vpon the sharpest challenge charge him with any indirectnesse in government; this *Samuel* so well descended, so much regarded, so holy in life, so high in place, a good Christian, a good Church-man, a good Statef-man, now dies and yeelds to nature.

In his death lets reade our owne, and grow to this conclusion, Death is vnauidable, life and death take turnes each of other; the man liues nor that shall not see death, be he a King with *Saul*, a Prophet with *Jeremie*, a wise *Salomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*, of what sort soeuer, he must be deaths prisoner: nay, let there be a concurrence of all in one, let *Samuel* be both a good man, and a good Minister, and a good Magistrate, and haue as many priuiledges as are incident to a man, yet can he not procure a protectio against this officer; his mother may beg his life, but none can compound for his death. Speake we this according to men? faith not the Scripture as much? Wise men die (faith *David*) and fooles die; rich men die, and poore too; and therefore he calls both vpon the sonnes of Nobles, and of the Earth, to mind the

Exod. 1. 1.

Leuit. 1. 1.

Prophet Sam. 28

Saul. 3. 1. 2. 3.

2. 1. 2. 3.

Asas Mont. in

his Daniel.

Mid. 12. 1. 2.

enend. 1. 2. 3.

Sanctum in

Acts 12. 1. 2.

gives him a

longer time,

Helius yet

more, *Isiphus*

and *Pomilus*

most of all.

1. 2. 3. 4. 5.

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the Lesson : indeed the Heathens could compare the sonnes of *Adam* to Counters, Chesse, Stage-plays : in reckoning, Counters haue their seuerall place and vse for a time, but in the end they are all iumbled on a heape; in a Game at Chesse, some are Kings, some Bishops, &c. but after a while, they goe all into the same bagge: on the Stage, one is in his raggs, another in his robes; one is the Master, another the Man, and very busie they be; but in the end the Play ends, the brauerie ends, & each returnes to his place: such (and no other) is the estate of man, euē in their iudgement, all are either weeds or flowers, both wither; all trees good or bad, both die: as dieth the foole, so the wise, saith *Salomon*, Eccles. 2. In the manner there is some difference, for the matter none: But why doe I proue what none denies? Both liuing and dead giue testimonie to this truth: The liuing may take vp *Iobs* words in another case; We are filled with wrinkles, which is a witnesse against vs, wee weare death in our faces, and beare it in our bones, wee put it vpon our backs, & into our mouthes, and cannot be ignorant of it. Yea, the dead proclaim this Lesson, and in this respect (like *Abel*) are liuing Prophets, when dead men: Goe to the Word, goe to the Earth; and they that make their beds in darkness, and sleepe in the dust, wil tel you, that its neither wisdom, nor power, nor strength, nor friends, nor place, nor grace, nor any thing else that can exempt from this tribute of nature (Death) as darkness could call it; our *Abel* here dead, speakes this to all his friends; If greatnesse of estate, feature of body, gifts of mind, chaſtnes of life, sobernes in diet, diligence in a calling, prayers of the Church, would haue giuen any aduantage against death, darkenesse and blacknesse had not at this time couered vs: Sith the strong is become weake, let vs with *Samson* out of the strong gather meate; and see first whence this is, and next how it may be improved for vse, that there is no prescription against death. For the first, the holy Ghost referres vs to a threefold reason of mans mortalitie, each of which hath place in all men, as wel as any. The first of which is taken from the decree of God, its a statute enacted in that highest Court, the voyce of Heauen, that man should once

Reason.

1.

Samuels Funerall.

4

die: this statute we reade in *Pauls* ninth to his Hebrews, and in the entrance into Gods booke; which as it was laid vpon mankind in *Adam*, so hath it euer hitherto, and shall hereafter for euermore lay hold on his posteritie. No man as yet hath breathed, but he hath had his death or translation: no man is yet to come, but he must either see death, or an alteration; so hath heauen concluded it, and who can possibly reuerse it?

2.

The second is taken from the matter whereof all men are made; the Scripture compares man to a house, whose foundation is layd in the dust, whose walles are made of clay, the whole is but a tabernacle, and that of earth, and that of mans building, as *Paul* (after *Iob*) tels vs: this is the estate of man, of all men; some are more painted then some, but all earthen vessels; some more cleare then some, but all glasses; all built of earth, all borne of women, and therefore all short of continuance, as *Iob* inferres.

2. Cor 5.1.

Iob 4.19. & 10

9. & 13.12.

&c.

Chap. 14.

3.

The third is taken from the proper cause of death, *Sinne*: sinne is poysen to the spirits, rottennes to the bones where it comes; and where doth it not come? who can say, his heart is cleane? Nay, who can waish either heart or hand? *Iohn* answers the question negatiuely, no man can acquit himself from sinne (if growne) either actual or original; and therefore not from death. Shall we then summe vp all, and conclude all vnder death with the same breath: thus it stands; It is impossible for any liuing wight to frustrate the voyce and sentence of God, to be a man on earth, and not to haue a body of earth; to be borne of the vncleane, and not to bee vncleane; therefore its impossible for him to auoyde death. Indeed had *Christ* vnder taken our freedome from all deaths, as well as from some; or were there any power, counsell, &c. against the Lord; or could any place priuledge any from being borne of women, or made of dust, or tainted with sinne, then such might contest with death, and impleade corruption: but sith the former is impossible, the latter must be deemed vnauidable. And therefore now whats to be done?

1. *Epist.* *chap.* 1.

vers. 8.10.

Vses.

1.

Surely as men that must trauell, stand not to dispute, but arme themselves for all weather: so must we; die we must, thats

that's already concluded; young and old, good and bad, &c. Whatsoever wee bee now, we must bee dead anon, so saith God; let vs say the same, and prepare for it; nay, let's not say it, but think it; nay, not think it, but conclude it with greatest affirmations: you will thinke strange (perhaps) my paines in this kinde, whilst I perswade a mortalitie; but the argument is both needfull and vsfull; needfull in regard of our insufficiencie to assume, and vnwillingnesse to apprehend death in our selues: for howsoever wee can all say in the generall, we are mortall, nothing so sure as death; yet when it comes to our own particular, we dreame of an immortality in nature, we neuer set any bounds to life, we do not resolutely conclude, I must dy shortly, I may instantly, this day may be the last that I shal see, this hower the last that I shal spend, this word the last that I shall speake, this deed the last that I shall performe, this place the last that I shall breathe in; and so liue by the day, by the hower: but when we enter the hower, the eldest of vs thinks to end it, nay the day, nay the week nay the yeere. Hence the most haue a yeeres work to do, when they haue not an howers space to liue; needfull then it is to force this meditation of death vpon our harts: and as needfull so most vsfull; this will mind vs of the wofulnes of sin, which turnes strength into weaknesse, beautie into ashes, life into death, a breathing man into a liuelesse carcasse; this will assure vs of the iustice and truth of God, who is so pure, that he cannot but threaten siance; so true, that all the world cannot shift his threats; this will worke humility, when the goodliest man must be twice a childe, and runne in a round, beginning with the earth, and ending in the earth, being at last what he was at first, not able to dresse himselfe, to feede himselfe, to helpe himselfe, or speake for helpe; this (in a word) wil work repentance towards God, modestie towards man, diligence in our callings, patience vnder crosses, watchfulnesse in all places, moderation in all cases; and therefore this, this must be thought vpon. Nor must our thoughts be (as most mens be short and sudden, fleeting and vncertaine, but we must be daily in these contemplations; & particularly, we must consider what it is to die, what goes before it, what comes with it, what

*Amarior vita
quam mors,
Amb. de bono
mortis, cap. 7.*

what followes vpon it: for first, before we come to the very gate of death, we are to passe through a very strait, long, heauie lane: sicknesse first tameth vs, which many times is worse then death it self, that renders vs vnfit for al religious seruices, prayer, repentance, &c. as being a time not of getting, but of spending; that cleaues the head, and paines the heart, and wounds the spirits, and leaues vs so distressed, that meate is no meate, the bed no bed, light no light to vs; that makes vs catch at death for helpe: but alas, what helpe in death, if not fore-thought of?

2.

1. King. 2.

*So Adami dy-
ing.
Amule
verule blan-
dale, &c.*

Oh the miserie of a poore creature, that is so pained that he cannot liue; so vnprepared that he dares not die: he goes to bed, but cannot sleepe; he tastes his meate, but it will not downe; he shifts his roome, but not his paine; death (saith the conscience) would end and amend all, wert thou prepared for death; but to die before, were to loose those comforts one hath, and to fall vnder those curses that are vn sufferable, &c. But as yet we are but in the way to death. After sickness hath for a time entertained vs with sharpe conflicts, it deli- uers vs vp to death it selfe: then the armies of feare display themselves, and stabbe the vnprovided soule through his thickest shield; then two powerfull officers seize vpon a maimed man at once; death vpon the body, terrour vpon the soule; death hales much like *Salomons* officers, and the soule holds (as *Ioab* the altar, so she) the body; loth they be to part, but death will rend them in twaine; the conscience the whilest that meditates feare, that quakes, that trembles: Whither am I going? where must I lodge this night? where shall I liue hereafter? Oh that I might liue! Oh that I might die! Oh that I might doe neither: and knowes not what to chuse; meane while, what case is this man in, whilest death thus rips him vp, and thrusts his hands into his bowels to pull out his heart. Ah beloued, wee may intimate somewhat of his miserie; but it falls not within our thoughts to conceiue what his feares be, who hangs between life and death, earth and hell, thus forthwith ready to drop into flames at euery stroke of death, and to sinke downe, downe, downe, till he be gone for euer. And yet this is not all: when I am dead

dead (saith the carnal wretch), al the world is done with me: he saith truth, all the world, & all the comforts of the world haue done with him indeed; he shal neuer laugh more, he shal neuer haue a moments ease more: but though the world hath done with him, yet God hath not done with him; he sends for his soule, (hauing first taken order that the body be forth-coming) conuents that, and doomes that, & casts that from him with greatest indignation, into such a place, such a company, such a condition, as would make the heauens sweate, and the earth shrinke to heare it. Well then (beloued), sith die wee must, sith we must be sicke, be in paine, in feare, in tentation whilst here; sith we must to iudgement when we go hence; sith that is most true of death, which antiquitie hath faigned of the Wolfe and Basiliske; if we see death before it comes to see vs, we shall then preuent the sting, and poyson, and fiercenesse of it; if it steale vpon vs vnseene, it leaues vs dumbe, nay dead: bee wee entreated by all the mercies of God, as we would please him, and pleasure our selues, to take into our thoughts the often meditation of death, and to make due preparation for the same. Tell thy heart euery day, when thou takest it alone, in the words of *Iob*, *When a few* *Iob. 16. 22:* *yeeres, (or as the text runnes) when the yeeres of number (which are allotted me, namely) are come, then I shall goe the way, whence I shall not returne: say with him, the graue is ready for* *Iob. 17. 1.* *me, (indeed graues); I must die, I must from all these profits, these pleasures, these friends; I must answer for all these deeds, these words, these thoughts; I must be ashamed, cast, cursed, damned, burned, plagued as long as God liues, if I prepare not: I shal be spared, saued, blest, crowned, and be as neere to God as a creature can be to his maker, if I doe prepare: therefore I must; I must, I will prepare for death. This done without all delayes, as a man that is now dying (as wel as he for whom the bell toles, though not happily so neere to death) set vpon two things: First, set thy house in order, next, thy soule. For the first, thou hast persons and things to looke vnto: to begin with persons; so liue with thy wife, being a husband; with thy seruants, being a master; with thy children, being a father: exercise such wisdome, kind-*

nesse, faithfulness, mercy, euery day, as thou wouldest doe, if thou knowest it to be the last day. And for things (marke me well) hearken not to Satan, who dissuades all seasonable willes, because hee would administer the goods, by being timely in this errand, thou shalt not shorten thy dayes; but hauing taken thy leaue of the world, shalt better attend on death. Things therefore vnlawfull, restore, (I say againe) restore. Things lawfull dispose of, and as in a journey (hastie and vncertaine) wait the call. But what auailles it to set house in order, with *Achitophel*, and to forget ones selfe? In the second place therefore, (nay in the first) looke to thy selfe, and sith the places be but two, and they so different, go not to hell, so long as heauen may bee had: there is no man so forlorne wicked, but if he repent, we may warrant him heauen; if he will not, who can helpe him? But what must he doe? first, he must repent, that is, see his life and nature, confesse, mourne, hate sinne, and leaue all in practice or allowance. Secondly, he must beleue, that is, acquaint himselfe with the Word, and yeeld consent vnto it, apply it to his owne particular; and dwell vpon it: hee must threaten himselfe in euery threat, curse himselfe in euery curse, blesse himselfe in euery promise. Thirdly, he must die daily, to sin & the world, he must liue daily in the constant practice of all duties, religious towards God, righteous towards man, priuate in his place & calling. And so if he doth (in truth & vp-rightnesse, though in much weaknesse) there is no heauen, if he go not to heauen: if he do not thus (out of a presumption of mercy, of life, and I know not what), there is none in hell if he be not one. Vp then (my brethren) and foreflow no time: now the winde serues, hoyse vp saile, now is the market, make your prouision; now is the seeds-time, sowe apace, as yet you haue al advantages from grace and nature, Word, Sacrament, wit, memory, sense, strength, &c. Now apprehend the opportunity, repent and be pardoned; beleue and be saued; obey and be for euer blessed: if any hath perswaded himselfe otherwise, my soule shall weepe in secret for his destruction, which I know will be as certainly effected, as now it is plainly threatned. Be entreated then: let God entreat

ὁ δὲ ἑλθὼν σιωπῶν
αὐτὸν ἔλεον, ὡς
ἐλεῖται ὁ ποιμὴν
&c. Basil.

entreat you, and once ouer-rule you: you must die, you must die but once; being once dead, you returne not to make a new preparation; doe that once well, which being once well done, will make you men, nay more then men, then Angels for euer. And this is the vse for our selues. A second respects our friends.

Must all die, is there no remedie? then must wee haue patience in our friends departure: a common Lot, no man should shrug at, euen in the Poets iudgement: Who quarrels Summer for some heat, or Winter for some cold? a Thorne for pricking, or a Brier for scratching? Who is angry that he is framed like other men, subiect to like hunger, like thirst, like sleepe? And why (i pray) should not our friends resemble others in their death, as well as in their birth? we would not haue them haue more eies or hands then others, and why more dayes? What doe we make of life, what of death? surely to the godly, life is but a prison, death is an aduantage. Say our friends were tyed in prison, would wee begrudge them libertie? say tost on the Seas, would you enuie them the Hauen? say doubtfull in the skirmish, would you be forry for their victorie? nay, say but beaten with a tempest, would you not wish them at home? Beleeue it, *Brethren*, this world is but a Sea, a Prison; this Life a Journey, a Warfare: if God hath preuented our wishes, shall hee bee returned frowardnesse? Shall wee trouble the ayre with needlesse cries, my Husband, my Husband, my Father, my Father, as if wee were the first Widowes and Orphans in the World? No, let them mourne without hope, whose life & death is without hope: as for Christians, who die liuing, and liue dying, they loose nothing by death, but what may well bee spared, *Sinne*, and *Sorrow*; they meet with nothing in Heauen worthie teares; they goe not from, but to their Friends; not from, but to their Home; not from, but to their Ioyes: a change indeede they haue, but to their gaine. For first, so soone as Death arrests them, the World is wel amended with them, especially for the Soule; howbeit, the full accomplishment of their happiness is reiourned to the last Day, that day of refreshing, that day of reioycing, that day of marriage, of solemnity:

2.

*Ferre quam for-
tem patiuntur
enimies nemo re-
cusat. Senec.*

*v. Greg. Nyss.
sen. synod. de
dormientibus.*

then a full, a blessed change shal euidently shew it selfe to the whole world: and this change, if wee speake in generall, is onely in qualities (as all alterations be) not in substance; the mettall is the same, onely it is refined; the stuffe the same, onely it is trimmed; the body and soule the same, onely it is newly clothed. If wee descend to particulars, the change will be found to be in these following; in body, soule, estate, place, companie; for the body, that is stript of all sinfull and naturall defects (the abortions of sinne) and filled with all heauenly complements; of mortall, it becomes immortall; of corruptible, incorruptible; of naturall, spirituall, (that is, not needing naturall helpes, or props; there is no vse of meat, apparrell, sleepe, beds, &c.) of dishonourable, glorious, like (in its measure) to the body of Christ, which is the standard. In short, whatsoever might make to the annoying, blemishing, dishonouring, disquieting of the bodie, is remooued; whatsoever might make it amiable, actiue, honourable, glorious, comfortable, is added; the glory of the Sunne will be but darknesse to it. For the soule, that is first eased of all the rags and reliques of sinne, deliuered of ignorance, pride, self-loue, &c. deliuered next of all the consequences of sinne, griefes, guiltes, feares, accusations; yea, deliuered of all things, which may any way import an imperfect state, through an vpright heart, as faith, repentance, hungering after righteousness, &c. and then in a second place, it is filled with the Image of Iesus Christ. First, all the powers and faculties thereof are perfected & aduanced aboue the ordinary straine of nature: next, all those vessels are stuffed with knowledge, loue, and all things else that are there requisite: and not onely so, but the soule is furnished with all the attendances of Christs Image, euermore ioy, perpetuall peace, a constant correspondencie and communion with God: and in briebe, whatsoever might offend, staine, blemish the soule, is remooued; and whatsoever may enrich it, ennoble it, and make it blissefull, is (according to each mans measure) added: And thus of the person. The rest wee dispatch with all speed; for the estate thus: there shall be nothing that shall be wanting, that shall trouble, distract, or discontent; there shall be nothing

Generally all,
whose objects
are either future,
or euill,

thing that the soule shall then desire, but there it is. For the place thus: there shall be nothing lesse then what shall be desired, nothing more that can be desired; what it is, the Word no where (for ought I know) tels vs. The Church on Earth is more rich then gold, more precious then pearle, more bright then the Sunne, more glorious then the Moone: but what is there to be seene, *Paul* could not vtter; we cannot conceiue: onely this we know, that none shall be euer wearie of it, or willing to alter it. Lastly, for the company, there be of three sorts: first, Angels, who shall not then terrifie, but attend; the worst & lowest seruant there, shall be as an Angell. 2. All the famous and godly men that euer liued: there shall wee meet with *Adam*, *Abraham*, &c. there shall we be acquainted with *David*, *Paul*, &c. 3. The blessed Trinity: there shall we see him who hath done, and suffered so much for vs; him, whom the Fathers before, and since his incarnation, so much longed to see, *Iesus Christ* the blessed: all which considered and beleueed, what can we lesse doe, then abandon all fruitlesse and fleshly teares for friends departed? What way are they gone, but the way of all flesh? With whom doe they liue, but with *Samuel*, with God? Where are they, but in better place and case, with better friends then euer before? In stead of carking, therefore do two other things: first, whilest friends be present, doe the part of a friend, in praying for them, in calling vpon them, and in fitting of them to death; that so thou mayest haue peace in thy selfe, and hope of them in their departure: Else when thy conscience shall say vnto thee; Wretched man, thy Wife, thy Child, thy Charge is now dead, and (for ought thou knowest) in Hell; if not, no thanks to thee, for thou wast neuer the man that would call vpon them, pray with them, or mind them of their departures: when (I say) thy conscience shall thus greet thee, thou shalt not tell how to take it. Secondly, when they are gone to bed, and fast asleepe, awake them not with thy cryes, but make ready to follow after; so the time shall be best redeemed, the losse and crosse best improued, and Satan (who loues to fish in such troubled waters) most preuented: and so farre this vse,

Reuel. 21. 22.

Ille Apostolorum chorus, ille Prophetarum, & Cypr de mort. ad fratres.

Our vulgar seldome pray for friends, till gone.

3. We will touch vpon a third as we passe, and that is this: Must we all die? then here is a cooler for the wicked, and comfort for the godly. The wicked holds all his comforts onely for terme of life; death ends his wealth, his glory, his peace, his ioy, his comforts, his contentments; all his portion is onely in this life, saith the Prophet; all the sweet he hath, fore-goeth death: after, he hath a portion indeed, but it is a portion of fire & brimstone, of stormes and tempests, of anguish and tribulation, of shame and confusion, of horror and amazement in a fierie Lake, from the presence of God, in the middest of cursed spirits. Thus death must needs be terrible to him, but as cōfortable to the godly; for it makes his crosses as short, as the others cōforts: the wicked cannot promise to himselve comforts of an houres length, nor may the godly threaten himselve with crosses of an houres continuance; death in an instant turnes the sinners glory into shame, pleasure into paine, comfort into confusion; death in an instant eases the godlyes body of all paine, his soule of all sinne, his conscience of all feares, & leaues him in an estate of perfect happinesse. Let then the godly comfort himselve in those thoughts, which kill the wicked, euen in thoughts of death: let him for outward troubles resolue, that death will be to him (as *Michal* once to *Dauid*) a meane to rid him of the hands of sorrow; so that afflictions shall meet with none other then *Sauls* messengers did, a dead trunk in stead of a liuing: *Dauid* let him comfort himselve in the thoughts of his owne death, as once *Esaue* in the thoughts of his fathers; *The dayes of mourning* (saide he) *will shortly come, then I will slay my brother*: but the day of refreshing (let the Christian say) will shortly come, & then I wil slay my enemies, pride, vnbeliefe, selfe-loue; yea, all corruptions, all tentations, all miseries; which stand some aboue vs, some about vs, as the insulting Philistims about *Samson*, shall end with the same blow, & fall with the same clap with our selues: happy they whose misery is no longer then life; but woe be to the wicked, whose iolity ends when death enters; and whose torments suruiue death it selfe: and so we leaue *Samuel* to his rest.

Well, *Samuel* is well himselve, but in what case doth hee leaue

Psalm 137.

Psalm 137.

*Anima absclui-
tur, corpus re-
soluitur. Ab de
bono vita, c. 8.*

leauē his poore neighbours at Ramah, that the Text now speakes, and it is my trouble (yet better one then al troubled) that I must speake it so briefly: *Israel*, saith the Text, *Jacobs* issue, Gods people, al *Israel*, distributiuely taken, that is, of al forts some, were gathered in great troopes, either by publike command, or of their owne voluntary, or both waies; first to lament, according to the then custome in most solemn manner *Samuels* end, and their owne losse; and next (to honour him) at his buriall in his Ramah. Here you see we haue farre to goe, and little time to spend, the faster I hasten, the more you will hearken, and then I run: the points, which in a passage or two must be touched from this part, are two; the first is this, *Samuel* a publike and profitable man dieth, *Israel* publicly mourneth: you see what followeth; Great & publike losses must bee entertained with great and publike sorrowes; sorrow must be suited to the losse, as a garment to the body, a shoe to the foote; when the cause of griefe is great, the measure of griefe must bee answerable. This is one principle, when a good man and neighbour dies, there is cause of great sorrow: this is another, the inference will soone follow, and result hence, and that is our conclusion; Good men of publike vse and place, should neuer passe to the graue vnlamented; their death should be considered and bewailed. Shall we proue this? God complains when it is not so, in *Isaiah*, *The righteous perish, and no man considereth it.* Next the Church hath practised euer this: when *Jacob* died, hee was lamented; so *Ioseph*; so *Iosiah*; so *Stephen*. Thirdly, wicked men haue performed this for good men, as *Ioash* for *Elisha*; *O my Father, my Father, the Chariots of Israel, and the Horsemen of the same.* Fourthly, good men haue performed this for wicked men, when vsfull Gouernours, as *David* for *Saul*. 2. *Sam.* 1. 19. Lastly, reason calls for it; we must mourne, in respect of the cause of such mens deaths; not priuate, but publike sinnes too. God neuer beheads a State, a Countrey, but for some treason. If *Samuel* die, it is because God is angry with the people: the sheepe be not thankfull nor fruitfull, therefore the shepheard is smitten.

Doct. 1.
See 3rd m. follow
by Fitz Jeffery
Eliza's Lament
p. 26. 27

Doct. 2.

Isaiah. 57. 2.

2. *Kings* 13. 14.

2. *Sam.* 1. 19.

Reas. 1.

Secondly,

Secondly, in respect of the consequents; take away good men, and good Magistrates, and secret sinners grow open desperate; the State lies open as a field vnfenced; the godly either mourne with Israel, or hide themselues with *David*. The righteous is taken away from the euill to come, saith *Isaiah*; there's a storme comming so soone as he is housed.

Isa. 57. 1.

Thirdly, in respect of the losse it selfe; righteous men in the time of peace are the pillars of a State, they vphold the Island, saith *Iob*: In time of warre and peace the horsemen & Chariots of their Israel; like *Salomons* waiters, for safety and honour; as needfull in a State as the head in the body, a stake in a hedge.

Vse.

Now should it be thus when vsful persons die? what then shall we say to these times, wherein men haue not put off pietie onely, but nature also? No maruell if the Prophet complaine, the righteous perish, and no man considereth it in heart. The wife perisheth, and the husband doth not consider it; the parents perish, and the children do not consider it; the children perish, and parents do not consider it; few such brethren as *David* to *Jonathan*; such husbands as *Abraham*, such children as *Isaac*, such fathers as *Jacob*. These long, and long felt the losse of their dearest friends: but now one month is enough to weare out al thoughts of a brother, nay of a child, nay of a mother, nay of a wife; nay in the nearest ties, one in that space may be buried, a second woed, a third married. Now when nature dies, shall we looke for any life of grace? When these so neere be forgottē, can we hope that the righteous shall be remēbred? the righteous said I? nay his death is some mans life, they sit like *Ahasuerus* and *Haman* drinking, when all Israel is lamenting; they shoote with Gath and Askalon, as in the day of haruest; & (like impure Philistines) sport themselues with others miseries. But stay your selues (prophane mockers) died *Samuel* like a foole (as *David* speakes of *Abner*)? or is his death any aduantage to you? No, his death is his owne gaine, but your losse; his death tels you, that you must die; those soules of yours must bee torne from your bodies, those bodies of yours must be mangled by death, after death you must be iudged, after iudgement plagued

Eliad Polydor
could taxe
this, *de inuen.*
l. 6. c. 9. in vs
of England.

Heb. 3. 15.

gued 1000. yeeres; when thats done, then another, then another, and another, and another; so long as God liues, so long your plagues shall last. His death tels you, that you are left as Israel in *Moses* absence, naked. The righteous being removed, you lie open to all sinnes, snares, tentations, sorrowes, and haue none to ease and helpe you by his prayers. Your secret ioy at his death shewes you to be secret hypocrites: for what true member can part with a fellow member, without some sorrow? your reioycing at calamities, presages your owne miseries, as *Salomon* tels you; and therefore tremble, and mocke not; mourne and iest not; say (if not in loue to the righteous, yet) to your selues, My Father, my Father, the Chariots of Israel, and the horsemen of the same. But let vs afford them a little mirth here, that haue none else-where; and for our selues, sith God complaines, that the righteous perish, and no man considereth his death, lets spend some thoughts vpon that point, That the righteous perish, who seeth not? Nay alas who seeth it? The Lord hath been vpon vs these many yeeres, and comes not in fauour to weede out the worst, but in displeasure to gather the ripest; amongst the sonnes of Maiestie, hee hath smitten at the chiefeest; amongst our Nobles hee hath taken of the best. Come to the gentry, and the best goe. Nay, what shall wee instance any farther? Death hath beene at the Court, in the Citie, in the Countrie, in the Vniuersitie, in places of highest marke, of greatest zeale, and hath fetcht away the best, of Princes the best, of Nobles the best, of Magistrates the best, of Captaines, of Schollers, of Christians, of all sorts (all most) the best; and should not this bee considered? But there is more then this, in the Egypt of this world; we haue hitherto found a Goshen: hitherto in hardest pressures, & worst measures *Dauid* could goe to *Samuel* in Ramah, and there meete with good counsell and comfort: but now both *Samuel* himselve dies, and poore *Dauid* must flie. Shall I (beloued) speake as the thing is? In the fall of one Cedar of Ramah wee haue lost much shade and shelter; in the splitting of one vessell of price (wherein we had all our interestes and aduentures) we are all loosers: what we haue lost, we shall better see seuen yeeres hence,

hence, then now ; but loofers we are, all loofers; Wife, Children, Neighbours, Friends, Minister, People, all loofers ; so that here that is verified, which was anciently vttered of another, in one we haue lost many ; a chaste Husband, a tender Father, a religious Magistrate, a kinde Neighbour, a good Church-man, a good States-man ; in few, a *Samuel*. Speake I this after the flesh, to please ? No, I speake it for vse to profit : I report my selfe to your hearts. You tell me that you haue a publike losse, your mouthes haue vttered it, your faces speake it ; my eares, and eyes haue receiued it from you : and if so, then see what followes ; if we haue Israels losse, we must make Israels lamentation ; if with them we haue lost in one many, at once much, we must be much and many in bewailing this losse. Is our case *Naomies* ? say with *Naomi*, call me pleasant no more, call me bitter, for God hath fed me with bitterness, and witnessed against me : by denying mee this comfort, he testifies my vnthankfulnesse for it. Is our place *Dauids* ? let vs take vp *Dauids* words with *Dauids* affection ; I am distressed for thee brother *Ionathan*, very pleasant hast thou been to me, thy loue to me was wonderfull, passing the loue of women. Are we as *Dauid* to *Saul*, *Isaac* to *Rebekah*, sonnes ? Are we as *Jeremiah* to *Iosiah*, Prophets ? As *Dania* to *Abner*, Kinsmen ? are we by any name intituled to this losse ? mourne, then mourne, not as the infidell desperately, nor bitterly as doth the froward ; but soberly as did *Dauid*, when *Abners* death put him to a fast. As God in life, so let vs in death put a difference betwixt *Samuel* and *Ichoiachim* ; let the one be buried in silence without an, Ah my brother, Ah sister, as *Jeremiah* describes it in his 22. Chapter : but for the other, all Israel must mourne with an holy mourning. Let his dearest yoke-fellow say, Ah mine vnthankfulnesse and vnfruitfulnesse ; let children say, Ah our disobedience and stubburnesse, and seruants, Ah our idlenesse and vntrustines, and all, Ah our folly and frowardnesse. Who could not see vertues through frailties, and corne through chaffe, til we had lost all. These sinnes of ours haue stript vs of a *Samuel*, and couered vs with darkenesse. He is gone, the arme and shoulder is fallen from this our little body, the sooner for our sins ;

let

Ruth. 1. 20.

2. Sam. 1. 16.

Jer. 22. 18.

let vs see it, or else what abides vs. In the body, what medicines cannot doe, cutting must; what that cannot, burning must, or else nothing, (saith the Master of Physicke.) It is so in the Soule to: Oh that we could see it! In our friends sicknesses we haue been medicined, in priuate distresses launced, but in the losse of publike persons the Lord proceeds to burning. If these wounds vpon the very head of vs strike vs not downe; what shall next bee smitten, but our heart it selfe? Well, Israel laments, and he hath cause: what doe they next? that next wee must heare.

They burie him, and the place and manner bee obserued. For the place, they bury him at his house in Ramah (the ancient and the Mannor house) his father dwelt there before him, 1. Sam. 1. where also you may bee informed touching the Towne. Whereas there were of Ramahs foure or fise, this was Ramah Zophim in Mount Ephraim, which borowes his name from the situation of it; it stood high, and the name importeth no lesse. In this Ramah, Samuel sometime liued as a Magistrate, and here hee is interred. For the solemnitie of the Funerall, it is such as argues Israels loue, and Samuels worth; they doe him all the honor that is possible. First, (Israel) the first-borne of men, the glory of the World, comes to the Funerall, (all Israel) all at once in the same place; they come from far, they come vpon the wings of the wind, they come (to lament) all mourners; they come (to bury him) to bury him in his owne Towne (at his owne house:) what can be done more in Samuels honour? To be buried is an honour, buried in ones owne Countrey much, in his owne place more; but to be so buried as Samuel was, in such a place, by such a people, with so many teares, so great a solemnitie, this is Samuels happinesse, and the Saints honour. You see then our third Doctrin.

An holy and profitable life ends in an happy and honorable death; life is deaths seeds-time, death lifes haruest: as here we sowe, so there we reape; as here we set, so there we gather, of holinesse, happinesse, and of a blessed life, a death as blisse-full. He that spends himselfe vpon God & man, shall at the last haue all the honour that Heauen and Earth can



cast vpon him. So *Samuel* found it, so *Iacob*, few men comparable to him in holiness, as few so honorably buried. So *Asa*, *2. Chron. 16. 14.* *Hezekiah*, *Iosiah*, *Dauid*, &c. but especially for *Iosiah* and *Hezekiah*, those great reformers, those profitable members, the Text takes speciall notice of their Obsequies. *Iosiah* hauing receiued his deaths wound abroad, is brought home in his chariot, and much honour attends him to his graue; he is buried amongst his fathers & friends; all *Ierusalem*, nay all *Iudah*, and the neighbouring Townes are mourners; nay, not professors onely, but Preachers too, as *Jeremy* is expressed. These so mourned, as that their lamentation grew into a prouerb, *Zach. 12.* God & man concurred in this, that *Iosiahs* name should neuer die. And as for *Hezekiah*, the holy Ghost points vs to his life & death: in his life time he was of greatest vse for Church and Common-weale; therefore when he died, *Israel* flockes to the Buriall: and where is he buried? in the chiefeft Sepulcher of *Dauids* sonnes: and how? with greatest honour; all *Israel* (saith the Text) and *Iudah* too met together, to doe him honour at his death, *2. Chron. 32. 33.* Hee studied their good in life, they his honour at his death: Thus a profitable life resignes to an honourable death: thus are they honoured of all, that minde Gods glory, and the common good. A matter of lesse maruell, if wee consider three things: First, that God hath vndertaken it shall be so, *They that honour me, shall be honoured by me*, saith Truth and Honour it selfe; and in the hands of Wisedome is honour, as well as w. alth, *1. 1. 1.* *1. Sam. 2. 30.* Secondly, all matter of disgrace is remoued by death, life and sinne in the godly die together: when God diuides the foule from the body, he separates sinne from both; sinne for the punishment he wil not smite; sinne for the staine, that shall not blemish. Thirdly, he swayes the hearts of men to thoughts of mercy towards his, when once departed; hauing first couered their sinnes himself, he wipes the remembrance of them out of the hearts of men, & presents the with a dayly view of grace & vertue. Thus *Samuel* that was so much quarrelled in his life, is as much honoured in his death; when hee dies, mans enuie dies, his owne corruption dies: God wil see none iniquitie in *Samuel*, men after God shall doe the like.

And

Vse.

And is this so? then here wee see what course must be taken, if wee will arriue at honour: men may dreame, to meete with honour, in many pathes; they may thinke to make their name, by other meanes: but when they haue tyred themselves in seeking this, in by-pathes, as the young students *Elijahs* body, they must with them seeke in Heauen, if euer they will finde. All honour comes from aboue, and there rests, where the God of honour places it: so that hee must be wonne by a godly life, before that honour can bee obtained. Beleue it (brethren) nothing mends the Name, but what mends the Soule: *Nabuchadnezzar* may haue wealth, *Achitophel* wit, *Herod* speech, *Shebna* a Tombe, *Ahab* all, and yet bee base and contemptible. *Doeg* may fawne, *Diotrephes* climbe, *Iezabel* paint, *Abisalom* plot, and yet leaue their name as a curse: these, these things that grow out of the dunghill, or dust, will neuer build a name of honour, because they will neuer worke any life of grace. The onely way to honour, is through vertue, in the Heathens iudgement; a speech as true as truth it selfe, if we vnderstand it of the exercise, not of morall vertues, but of sauing grace. A godly fruitfull life hath a fairer prospect towards honour, then all the aduantages in the world besides. Be one as poore as *Onesimus*, yet if *Onesimus*, that is, profitable, his name out-liues him: bee one as great as King *Iehoram*, or *Iehoiachim*, if hee idle out his life, hee dies vndesired, hee liues vnlamented. In the second of the *Chronicles*, chap. 24. wee haue two notable instances in one Chapter, to this purpose; the men are *Ioash*, and *Iehoiadab*, the difference much betwixt them; the one was a King, the other a subiect: in life this odds; the one was truly profitable and godly, the other contrary: in death therefore thus they are differenced; *Iehoiadab* waxed old, the other was rotten, before ripe; next, *Iehoiadab* died naturally, the other by a violent hand; *Iehoiadab* in the loue of all, the other in the hatred of his owne men; *Iehoiadab* buried amongst the Kings, the other denied that honour: the reason? *Iehoiadab* (saith the Text) had done good in Israel, and towards God & his House, *Ioash* neither: what is the inference? Surely this, the memoriall of the righteous is blessed, the

Pres. 10.

name of the godly shall remaine for euer. God hath allowed both the good and the bad their portion; the righteous hath a double blessing, the wicked a double curse vpon his name. The blessings are these; the name of the righteous is blessed, his memoriall precious, his name a perfume: secondly, his remembrance is for euer, *Psal.* 112. The curses these; the name of the wicked rots, it quickly comes to nothing; while it lasts, it stinkes like carrion, and at last is left as a curse behind him, as *Esay* saith. What wee heare spoken, wee see executed in all ages. Consult with your owne experience, & tell me whether the names of Idolaters, Drunkards, Adulterers, Swaggerers, be not rotten & accursed; in despite of all Titles, Offices, Policies, Favours whatsoever: when in the meane, the righteous (notwithstanding all slanders, clamors, imputations, and aspersions) is of blessed name and memorie. And if so, feede vpon the Winde no longer, build Babels no more, lay no more foundations in Hell, whilest you thinke to erect a Building by flatterie, basenesse, dependancie, lying, swaggering, &c. but goe to the Lord of honour, for lasting honour; pray much, reade much, heare much; honour him in all the passages of his worship, and you haue his word for your preferment; and as for men, be to them as *Iehoiadah* was, profitable, and they shall be to you as *Israel* to him, mercifull. Ah the fruitfull liuer findes mercie in his death, his conscience fauours him, and heartens him vpon death it selfe; the Angels of God (those officers of Heauen) comfort him, and fetch him in all state to his Crowne; the Lord of glory receiues him with all honour, and puts vpon him the glory of Heauen; the Saints departed regard him as a part of themselves, of Christ; the Saints liuing honour his name, and follow him to Heauen, with their loues and affections: the wicked haue a word of commendations for him, and the blinde *Balaam* can say, *O that my end might be like his!* Thus honour & happinesse (and nothing else) abide vs hereafter, if now we can lay forth our selues to God and mans aduantage. But for the wicked, who bestow themselves in the world like Drones in the Hiee, who either haue no calling, or doe no seruice, and towards God so demean themselves.

Numb. 23.

themselves, as if they were his betters; scorning his children, scoffing at his Word, trampling vpon his Name, his Sabbath, his Worship; let them neuer deceiue themselves, their names shall rot, they shall find no fauour in death, their consciences shall brawle them out of all quiet: men shall rise into their liues; their whoredomes, treacheries, villanies shall flie through the world; euery drunkard shall sit vpon them; euery rake-hell iudge them, censure them, libell them. In the meane, whilest that the name is thus torne below, the soule is brought before the Iudge, conuicted, committed to hell; couered with shame, deliuered vp to euerlasting contempt. O then be not cursed, but blessed: be happy, be honoured, bee well thought of in life, well spoken of after death; be righteous, be humble, be seruiceable; this is the way as heauen tells vs; a *Samuels* life will draw on a *Samuels* death, nothing else.

In a second place, let this afford a double comfort to fruitfull members, and faithfull Christians: First, for themselves, let them know that the world will change ere long; the wicked, who haue now the applause, must downe; the godly, who as yet are vnder shame, shall shine. The wicked (as one speakes) are like hawkes, of great esteeme whilest liuing, but after nothing worth: the godly (on the other side) are compared to tamer fowles, which are husht forth, and little heeded whilest liuing; but after death are brought into the Parlor. Semblably in the dayes of life, impietie hath the hand: after death the difference is as much betweene *Saul* and *Samuel*, *Ioash* and *Iehoidah*, as betwixt the Faulcon and Capon, Hauke and Hen. Yeeld then (beloued) to the worlds sonnes; let them haue the place, giue them leaue to speake; the time will come when honour shall know its home, and innocencie haue its crowne: all the wiles in the world shall not keepe the wicked from contempt; nor all the wits in hell the godly from honour. *Samuels* name may be ouer-cast and clouded for a time, but in the end his light will shew it selfe. Whilest he is present, hee is not valued, his sonnes were naught, his place meane, his gouernment vile: but this is *Samuels* honour, when gone, he is mist; when dead, he is lamented; all Israel

20.

*Franciscus in his
hystor. Sacra.*

rael

3.

Leuiz. 10.

2. Sam. 19.

rael striues to doe him all honour : Blessed be that life, that ends in so glorious a death; thrice happy that man, who Angels, God, and all men do striue to honor. Next, for the godly friends they haue, wherein to comfort themselves, for as much a holy life empties it selfe into an honourable death. A true Christian may trauell in life vnder troubles and contempts: but marke his end, and you shall find (as peace, so) honour. When he is buried, a true and honourable Funerall is solemnized; euen mourne, not in the face, but in the heart; respect him not in shew, but in truth; their consciences reuerence him, their soules finde a misse of him; the Angels of Heauen man him in a goodly traine to Heauen, the Saints on earth follow him with greatest affections to his graue: seuen, nay thrice seuen yeres after the Funeral he is not forgotten. Thus are the men whom the great King loues, honoured: if any of ours haue performed such a life, that he hath attained to such a death, there is no place for repining. If God slay *Aarons* sonnes, he must be silent: If he honour ours, shall wee murmur? What, shall *Bethuel* part with a daughter; *Laban* with a sister, for an *Isacks* sake? Shall *Barzillai* in his age part with his staffe, his sonne, when he is to liue in *Dauids* Court? Shall men and women beare with patience the absence of dearest friends, when it is for their outward preferment? and when Christ would marry a child, preferre a friend, aduance our acquaintance, should we stand off? No: if this be the worst that death can doe to the godly, to strip him of his raggs, and clothe him with robes; to free him from all contempts, and possesse him of greatest honours; to redeeme him from all shame, and to crowne him with glory in the hearts, mouths, consciences of men, in the face of Heauen and earth: lets neuer frowne vpon friends departure, but rather seee (if possible) the messenger of this good tidings, & blesse the Lord for our aduancements in theirs. Indeed (beloued) we weepe too fast, when teares denie sight of mercies: in the death of *Samuel* there is gaine to him, as wel as losse to vs; both should be remembred. I know many present sensible of the one, I shall be wrongful to concale the other. Truth it is, there is fallen a great man in Israel: But how fallen? like *Abner* vpon a violent

lent hand? or died he like a foole? Was he vn sensible of his estate? Were his hands, his mouth, his heart tied? Was his end without honour? No, brethren, he died in a full and ripe age, when the Lord had made the most of his life; he died in peace, he died with hopes of life in his heart, with words of grace in his lips, and his Sunne did set in the highest point, in greatest brightnesse: time, place, manner, company, men, Angels, God, and all conspired together, to doe him all honour in his death. Blesse the God of all spirits for this, all yee that are interested in the same profession and Religion. Blesse the Lord for this, that hee so died, in such a place, in such a time, in such a sort, as the Diuell hath receiued a foile, & Religion grace and honour by it. And thus Israel hath done his part in mourning, in burying *Samuel* at his house in Ramah.

Now where is *David*? soone after *Samuels* death, you find him in the Wildernesse of Paran; and this clause is like a corner stone, of double vse, it closes one course, and beginneth another. This Paran was a Wildernesse, vast and fearefull, mountenous and rockie; hither *David* eftsoones repaired, when by *Saul* he was persecuted: But why at this time? truly now hee hath fewer friends then before. *Samuel* hee much vsed before, as the storie sheweth vs: but now *Samuel* is gone. Now againe hee hath more enemies then before; *Saul* will be more bitter, false friends will be true enemies; yea, now Ramahs refuge (perhaps) will yeeld persecutors, and *Samuels* sonnes as like to hurt as harbour him: so that it is time for *David* to flye. I should doe you the greatest wrong, to pursue my meditations at large, giue me leaue to mind you of my thoughts, and I will fauour your patience. What a shame is it for Israel, for Ramah, for *Samuels* house, that when the Old man is gone, *David* dare stay no longer amongst them? O what a shamefull change is this! what a blemish to *Samuels* successors! to all the Countrey! you that be in Israel, suruiuing *Samuel*, take vnto you the heart, spirit, and courage of *Samuel*: when persecuted *David* comes vnto you for succour, driue him not into the Wildernesse; and let the friends of *Samuel* continue the life of *Samuel* in their houses and behaiours. Ramah was a Citie of refuge for di-

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stressed persons, an habitation for the Levites, a Colledge for the Prophets, thither *Dauid* was euer welcome; for *Dauid* to be thrust out by *Doeg*, to be coursed from Ramah into the wilderness of Paran, is such a blemish to the place as can neuer be washed out. But why (to goe on) feares *Dauid* more now then before? good reason, *Saul* and all like *Saul* will now shew themselues, and turne the inside outward. *Samuels* death is twice mentioned, and either time a shrewd pranke of *Sauls*: first, hee persecutes *Dauid*, as here: secondly, hee runnes to Witches, 1. *Sam.* 28. 3, 7. In *Samuels* life-time Witches went downe: but when *Samuel* was dead, *Saul* can relish forcerie well enough. Thus the thoughts of many hearts will be discouered vpon a *Samuels* death; let *Iehoiadah* be buried, and *Ioash* will come to his bent againe. Let *Salomons* head be once laid, good men, wise men, a fathers friends will be neglected; greene heads, worthlesse persons shall bee entertained: *Rehoboam* would not haue done so in *Salomons* dayes; but he is dead. Looke to it, looke to it (my brethren) all yee that haue professed loue, zeale, religion in *Samuels* daies, that now you shew not *Sauls* spirit; be settled, be resolute still for God, for the Word, for profession, sith the precept and the promise, and the promiser and heauen promised, stands as they did. If now any of you shall steale from God, and fie to the enemy; shal giue ouer his profession, and turne persecutor, scoffer, &c. hee proclaimes his owne hypocrisie: God from heauen proclaimes him a traitor, and will follow him with a crying conscience, and restless heart, till he hath layd him as low as hell. But whither flew *Dauid*? a poore refuge he hath, yet some; though *Samuel* be dead, yet he hath a shelter, such as it is; *Dauids* life hangs not wholly vpon *Samuels*. The sinners of *Sion* now opened vpon him, and followed him with full crie, Now his friend is gone, now his God is dead, now wee will bee vpon him, &c. Vpon him? foolish men: his God dead? *Dauids* God liues, though *Samuel* bee dead. His friend he hath lost indeede, but not his father; hee must no more to Ramah, but in Paran; there be rockes, houses; in heauen there is a rocke that will neuer faile: blessed bee the Lord for this comfort; when the diuell rores, and the wicked

ked rage, his *Dauids* are carried vpon wings into the wildernesse, where they find a place. What shall I say more; *Samuel* goeth to heauen, *Dauid* must abroad, both must from *Ramah*: see what death can doe, it maketh a diuorce betwixt dearest friends. What of that? Therefore trust not in friends, therefore dote not vpon friends, therefore call vpon friends whilest present, and say, this child must cease to be my child, this father to bee my father, &c. we must be to one another, as if we had neuer beene with one another; and therefore thinke of a departure. Therefore (in the second place) make sure Gods loue, get him to be thy friend, and that friendship is impregnable. Children thou maist loose, and wife, and parents, and friends; death can sweepe away these: but thy God thou canst neuer loose, if once at league with him: come what will come, he wil be euer for thee, euer with thee; if in prison, he will be there; if in exile, there; if in the seas, there; where thou art with prayers, he wil be with comforts. And therefore if a seruant get this Master; if a child, this Father; if a widow, this Husband; and then though all friends die, yet thou shalt liue so long as the heauens last, and Christ Iesus liues; and liue in peace, and die in hope, and rise with ioy, and reigne in glory.

Thus Israel and we haue brought two *Samuels* (theirs and ours) to their lodging; both sa thfull in their places, honourable in their deaths; both so neare in agreement, that in the storie of the one, you may reade the life of the other. My Text here ends it selfe, and proceedes no lower into a particular commendation of *Samuel*; and therefore if I follow my Text, rather then the times, it will not be offensiuē. Indeed *Samuel* is like to such fruit as is ripe, and good when it is gathered, yet better if it lie awhile: let him haue a time of mellowing, now hee is gathered; and his owne worth and our want, will set him farre beyond all verbal praises. In the meane, lets turne our selues from praising man, to praise that God, to whom the praise of all that is praise-worthie is only due, &c.

FINIS.